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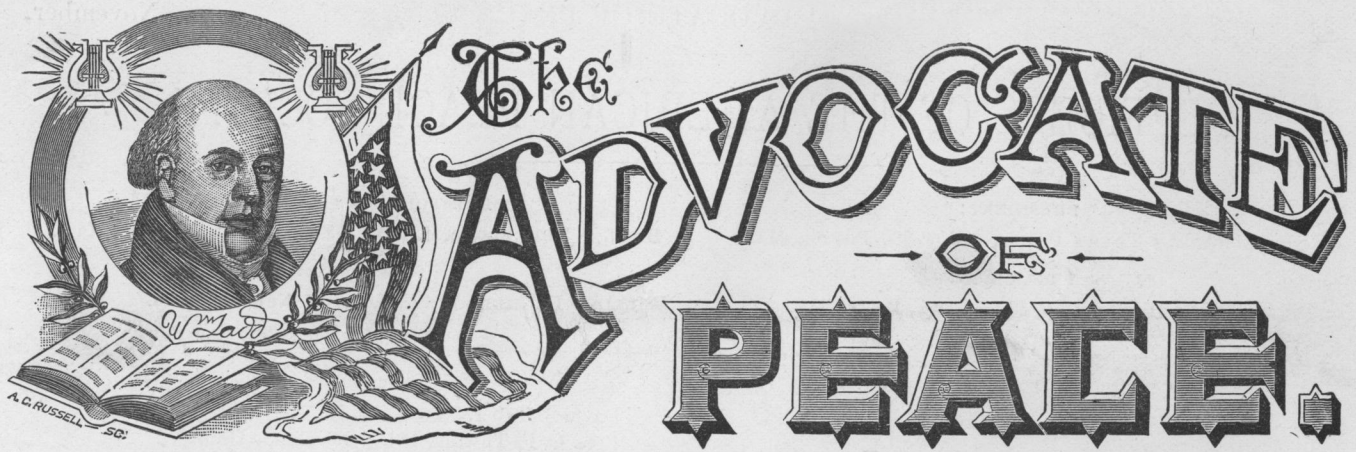
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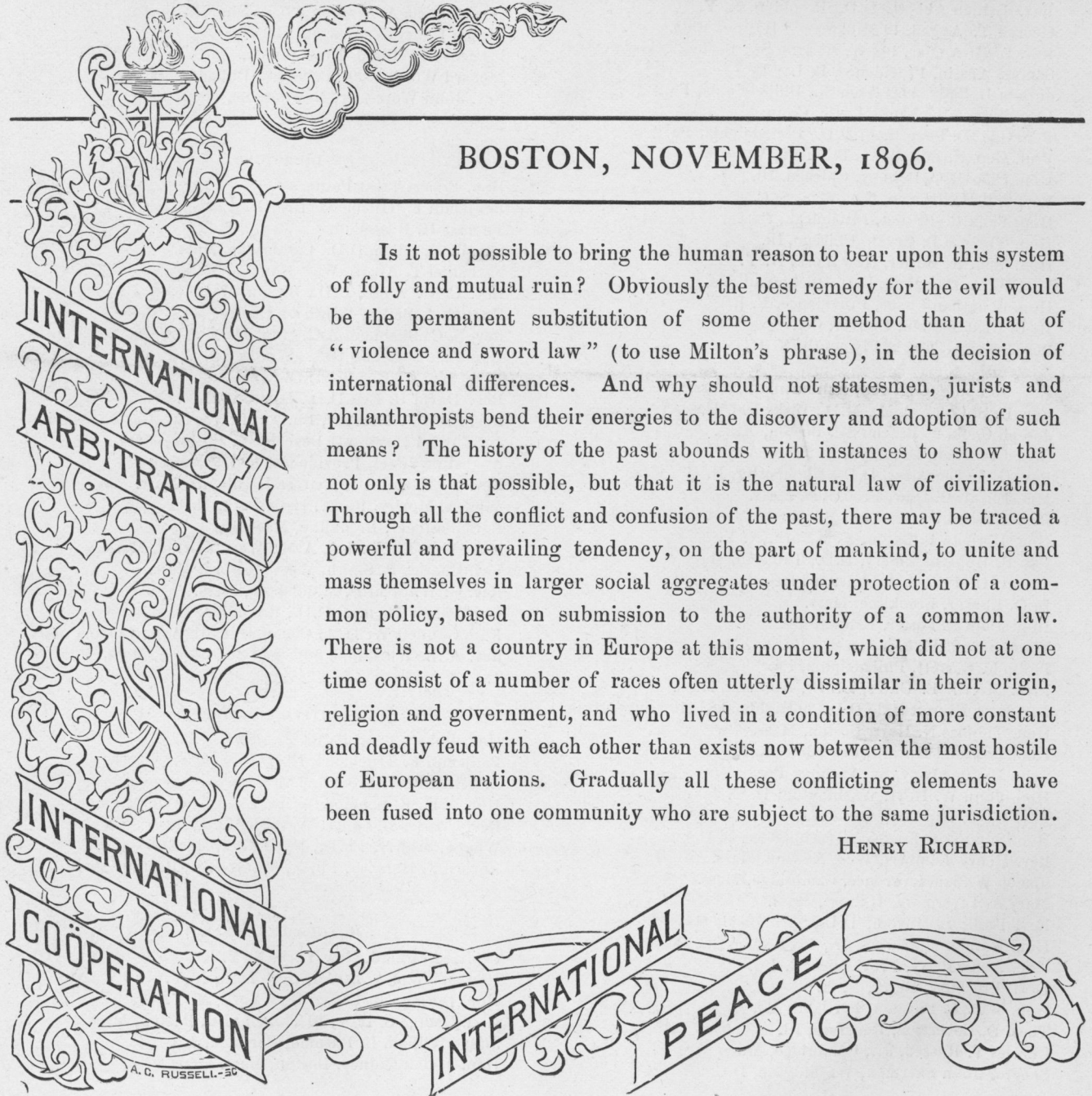
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BOSTON, NOVEMBER, 1896.

Is it not possible to bring the human reason to bear upon this system of folly and mutual ruin? Obviously the best remedy for the evil would be the permanent substitution of some other method than that of "violence and sword law" (to use Milton's phrase), in the decision of international differences. And why should not statesmen, jurists and philanthropists bend their energies to the discovery and adoption of such means? The history of the past abounds with instances to show that not only is that possible, but that it is the natural law of civilization. Through all the conflict and confusion of the past, there may be traced a powerful and prevailing tendency, on the part of mankind, to unite and mass themselves in larger social aggregates under protection of a common policy, based on submission to the authority of a common law. There is not a country in Europe at this moment, which did not at one time consist of a number of races often utterly dissimilar in their origin, religion and government, and who lived in a condition of more constant and deadly feud with each other than exists now between the most hostile of European nations. Gradually all these conflicting elements have been fused into one community who are subject to the same jurisdiction.

HENRY RICHARD.



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ARTICLE I. This Society shall be designated the "AMERICAN PEACE SOCIETY."

ART. II. This Society, being founded on the principle that all war is contrary to the spirit of the gospel, shall have for its object to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace.

ART. III. Persons of every Christian denomination desirous of promoting peace on earth, and good-will towards men, may become members of this Society.

ART. IV. Every annual subscriber of two dollars shall be a member of this Society.

ART. V. The payment of twenty dollars at one time shall constitute any person a Life-member.

ART. VI. The chairman of each corresponding committee, the officers and delegates of every auxiliary contributing to the funds of this Society, and every minister of the gospel who preaches once a year on the subject of peace, and takes up a collection in

behalf of the cause, shall be entitled to the privileges of regular members.

ART. VII. All contributors shall be entitled within the year to one-half the amount of their contributions in the publications of the Society.

ART. VIII. The Officers of this Society shall be a President, Vice-Presidents, a Secretary, a Treasurer, an Auditor and a Board of Directors, consisting of not less than twenty members of the Society, including the President, Secretary and Treasurer, who shall be ex-officio members of the Board. All Officers shall hold their offices until their successors are appointed, and the Board of Directors shall have power to fill vacancies in any office of the Society. There shall be an Executive Committee of seven, consisting of the President, Secretary and five Directors to be chosen by the Board, which Committee shall, subject to the Board of Directors, have the entire control of the executive and financial affairs of the Society. Meetings of the Board of Directors or of the Executive Committee may be called by the President, the Secretary or two members of such body. The Society or the Board of Directors may invite persons of well known legal ability to act as Honorary Counsel.

ART. IX. The Society shall hold an annual meeting at such time and place as the Board of Directors may appoint, to receive their own and the Treasurer's report, to choose officers, and transact such other business as may come before them.

ART. X. The object of this Society shall never be changed; but the constitution may in other respects be altered, on recommendation of the Executive Committee, or of any ten members of the Society, by a vote of three-fourths of the members present at any regular meeting.

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WILLIAM PENN'S ESSAY TOWARDS THE PEACE OF EUROPE.

We publish in this and our next issue the full text of William Penn's "Essay towards the present and future Peace of Europe, by the Establishment of an European Dyet, Parliament, or Estates." The growing interest in permanent international treaties and a permanent tribunal of arbitration has awakened a strong desire on the part of many to know the history of thought and effort lying back of and leading up to the present movement for the substitution of law for war in the settlement of international disputes.

Prior to the publication of William Penn's Plan in 1693-94 there had been nothing approaching it in character, unless it be Henry the Fourth's "Great Design" about one hundred years earlier. French historians are divided in opinion as to whether Henry really formed any such Project as was attributed to him by the Duke of Sully, his Prime Minister, in whose *Œconomies Royales*, published many years after Henry's death, the Great Design is set forth with fulsomeness of praise.

No mention is made of it by any contemporary writer anywhere in Europe. Duruy attributes it to Sully himself and Kitchin inclines to think it a romance growing out of some basis of fact.

But whoever examines the Project, supposing it real, as it is expounded in the *Œconomies Royales*, or in the Abbé de l'Ecluse's Memoirs of Sully, Vol. III., Book 30, will soon convince himself that this Scheme and that of Penn, while having some features in common, are of entirely different types and spring from radically different principles. The root-cause of the Great Design was dislike and dread of the House of Austria, whose aggressions were at that time terrifying all Europe. France must be saved from further danger, as she had already been saved in part by Henry's victories over the Leaguers. The execution of the Design was to begin with the raising of a great army of more than three hundred thousand foot and horse collected among the states favoring Henry's Plan. The Emperor was to be compelled to abandon his usurpations and thereafter content himself with Spain and the Spanish provinces in the Mediterranean and the New World. The Infidels and Infidel Princes who would not accept the Christian religion were to be driven out of Europe. In a curious way reconciliation was to be made between Catholicism, Lutheranism and Calvinism, the three prevailing forms of Christianity. No other form was to be allowed. In countries predominantly Catholic, the people were all to be forced to conform to Catholicism, or quit the country. Likewise in countries where either of the other cults predominated. Where they all, or two of them, existed in about equal proportions, all were to be tolerated, but in the proportions in which they then existed. All Europe was to be overhauled and reconstructed into fifteen states,—six hereditary monarchies, five elective monarchies and four republics. These fifteen powers, constituted thus into the Christian Republic of Europe, were to create a Council General consisting of seventy members, which was to have the general oversight of the Civil, Political and Religious Affairs of Europe. The purpose of all this was said to be the peace of Europe! This aim, if such it was, was certainly a great one; but does anybody seri-